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someone was hungry while there was food in the village, he had only to sit outside a house where people were eating. It was bad manners to ask for food but equally bad to fail to offer it. One informant objected to having any house too near her own because "they will see us eat and we will have to send them something." If the hungry person owed his trouble to laziness or a stupid wife, he would be talked about and shamed into reform.

Occasionally, disaster overtook a whole family through illness or enemy raids and then it was the responsibility of the village to take care of the sufferers, the most generous man getting the most credit. It is safe to say that no one ever went hungry while there was food in the village for farmers, food gatherers and hunters would all share with him. No definite return was expected except general respect and good will but "if a person got the name of being stingy, he always had a hard time. Even his relatives didn't help him more then they had to" (26).

Papago gift basket.
Quantities are measured by the lines parallel to the basket rim.

In the constant interchange of gifts, certain equivalents had been worked out. The usual container was a basket bowl with a black pattern involving many lines parallel to the rim. A person receiving such a basket would note to what line the corn or beans reached and then fill it to the same point for the return gift. To fill it even higher was an act of virtue but to fill it short of the line was to commit social suicide. The bowls were made in two or three standard sizes so that almost any bowl formed a rough measure. The women's carrying nets were also about the same size with patterns which served for markers. One carrying net was equal to two ordinary basket bowls. There was a rough understanding as to the number of squash or jars of cactus syrup which equaled these measures for corn and beans.

TRADE

Such measures were always kept in mind in the exchange with non-relatives. It was not trade in the full sense, for there was no

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up one by one shouting the names and presenting them to the proper gift partners. Each stick recalled to him the name of a particular individual, a difficult form of mnemonics for Whites, but the Papago, trained in memorizing by rote, did not consider it as hard as abstract counting. Something like the same process may be observed today when an Indian, in trading at the store, points to an article, pays for it and gets the change before dealing with the next one.

The Papago word now used for *count* is kwint, obviously from the Spanish *cuentar*. But the writer, in studying a Spanish grammar of the Lower Pima,[1] was puzzled to find a Pima word which was translated count. After much conference with Papagos, it was decided that the word was *ha kiwikitat*, to whip them continually, and seemed to have been derived from the counting of strokes under the Spanish punishment system.

MEASURES

Dry measure was calculated by the basketful. The basket bowl, the winnowing basket and the carrying basket were roughly standard sizes and all had various decorative lines parallel to the rim by which fractions of their content could be measured. In measuring quantities for trade, however, both parties to the bargain used the same basket so they could be sure of equal measure.

For linear measure, parts of the body were used. Women, in making a basket, took as a unit the handbreatdh: the distance between the outstretched thumb and forefinger. Half a handbreadth was the length of the first finger and "less than a handbreadth" the distance between thumb and first finger. For more exactitude, the worker used the distances between various fingertips, with the hand outstretched.

Men measured the length of wood for a bow by the distance from the tip of the second finger to the breast bone, when the arm was stretched forward. The arrow should be as long as the space between the hands when pulling the bow string. Lengths of rope were measured by the distance between the fingertips when the arms were outspread or, for short ropes, the distance from elbow to wrist.

CEREMONIAL NUMBERS AND DIRECTIONS

The Papago ceremonial number is four and four is continually used whenever small amounts are thought of. Possibly, in former

[1] Grammar of the Pima or Nevome, a language of Sonora, from a manuscript of the XVIII Century. Edited by Buckingham Smith, 1862.

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281 Thongs and loin cloths were cut from buckskin even before there were sewed garments. To mark a straight line [804 413] for the cutting the worker blackened his bowstring with soot, laid it against the skin, then the cutting was done with a flake of flint. Sewing was first done on pouches and 284 quivers, then on simple garments. The needle was an awl of very hard wood which had to be obtained from the Altar valley and was sharpened with a stone and its head hardened on the fire. The thread was a buckskin thong pulled out very thin, twisted tightly and wet in the mouth.

WEAPONS

411 At present bows are made of mulberry *(Morus microphylla)* or, in its absence, of box thorn *(Lycium fremontii)*. A long new mulberry shoot about two inches thick and five feet long was cut in the rainy season; then the bark was removed and the protuberances rubbed down with a stone. The last quarter of the length at both ends was tapered to an inch in diameter by scraping with a stone, the ends being finished with a notch for the string and a bulbous projection beyond it.

The bow was bent by laying it in hot ashes, stones being placed on and around it so as to bend the ends up at a gradual angle. The central part must not be bent at all since this would weaken it. The ends were next tied in position with strong cord of agave fibers (not the bowstring) [531] and the bow set aside to dry thoroughly. It might then be painted with a series of red diagonal crosses down the outside, or it might have wrappings of deer sinew at either side of the hand grip.

The bowstring was a two-ply cord of deer sinew which was soaked, split with the teeth and rolled on the thigh. This hard rough cord was made rather smooth by running it [283] through a small perforation bored in a stick of sahuaro wood *(Carnegia gigantea)*.

The Papagos usually made stone-tipped arrows for war and large game, but wooden-tipped ones for small